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March 1, 2006

MEMORANDUM

TO: State Board of Regents

FROM: Richard E. Kendell

SUBJECT: Utah State University – Bachelor of Arts and Bachelor of Science Degrees in Religious Studies – Action Item

Issue

Officials at Utah State University propose to offer Bachelor of Arts and Bachelor of Science Degrees in Religious Studies beginning Fall, 2006. The institutional Board of Trustees approved the degree proposal in April, 2005.

Background

It is believed that religion is one of the most powerful social forces in human society, and there is a need to understand the major religious traditions and how religions work in social contexts.

Religion figured in the settlement of several areas in the United States--the Presbyterians and Congregationalists in Massachusetts Bay, the Baptists in Rhode Island, and the Quakers in Pennsylvania. But Utah is the only state in the nation whose settlement and subsequent development resulted from the actions of the members of a single religious group. Utah started out as the "Mormon state."

No one can live in Utah without recognizing this unique heritage. Thus, officials from USU believe it is essential that people in Utah have the opportunity to learn to ask appropriate questions about religion, to understand how religion shapes their lives, and to use that understanding to maintain civil discourse in the state.

The USU Religious Studies Program will provide a neutral place in which to discuss and research religion, provide cultural literacy about religion, and prepare students for careers in fields that work with and for religious groups and organizations.

Policy Issues

Other USHE institutions have reviewed the program proposal and no policy issues were raised.

Commissioner's Recommendation

The Commissioner recommends the Regents approve the request by Utah State University to offer a Bachelor of Arts and Bachelor of Science Degree in Religious Studies beginning Fall semester, 2006.

Richard E. Kendell, Commissioner

REK/PCS
Attachment

Academic, Applied Technology and Student Success Committee

Action Item

Request to Offer Bachelor of Arts and Bachelor of Science Degrees in Religious Studies

Utah State University

Prepared for
Richard E. Kendell
By
Phyllis C. Safman

March 1, 2006

Section I The Request

Utah State University requests approval to offer Bachelor of Arts and Bachelor of Science Religious Studies Degrees effective Fall, 2006. This program has been approved by the institutional Board of Trustees on April 8, 2005.

Utah State University intends to create a Religious Studies program with an undergraduate major and minor to begin in the Fall of 2006. This program would primarily use courses already taught by faculty in a number of different departments. It will, however, add to USU's faculty the Charles Redd Chair in Religious Studies, endowed by the Redd Foundation, and the Leonard J. Arrington Chair of Mormon History and Culture, endowed by a number of individuals and organizations. Fund raising for Religious Studies will be ongoing, with the intent that further endowed positions will be added, library resources secured, and scholarships and fellowships funded. In the long-term, MS and MA degrees may be added to the degrees offered by the program.

The Religious Studies program will be headed by the Director of Religious Studies, reporting to the Dean of the College of Humanities Arts and Social Sciences.

SECTION II Program Description

The Religious Studies program will offer an interdisciplinary minor and an interdisciplinary BA/BS in Religious Studies. The BA track would require sixteen hours in a single language, while the BS would require students to take courses on quantitative or clinical methods.

The program would require a total of 36 hours of credit for the major and 15 credits in a complementary minor.

Students would begin their course of study by taking two lower-division courses, one a survey of religions and the other a methodology course.

In the upper division, students would take 27 hours of course work distributed over three areas: Cultural Inquiry (humanistic approaches), Scientific Inquiry (social scientific approaches), and Doctrinal Inquiry (philosophical and theological approaches).

At the end of the program, students completing either the BA or the BS would take a capstone seminar. Students in this course write a substantial research paper dealing with a Religious Studies topic, demonstrating their command of the research methods, documentation and style of professional communication used in the discipline.

The minor in Religious Studies would require the same two lower division courses as the major and at least one upper-division course from each of the three areas of approach.

Purpose and Outcomes of the Religious Studies Degree

The proposed degree program is being offered to provide an educational opportunity that is not available to students in the state of Utah. It will prepare students for a number of career options, as well as providing a broad liberal arts degree.

OUTCOMES

Graduates of the Religious Studies program will demonstrate the ability to:

1. Understand the influence of religion on culture and culture on religion.
2. Analyze the influence of religious value systems on individuals.
3. Apply appropriate methods of research and argumentation to questions concerning religion and culture.
4. Communicate their findings in clear, well-reasoned writing.
5. Demonstrate cultural literacy concerning the major religions of the world.

Institutional Impact

Religious Studies will be a program of the College of Humanities, Arts and Social Sciences. Its director, who will have a 25 percent assignment in the beginning, will report to the dean of the College. Initially, staff support for the program will come from a Staff II secretary housed in the History Department. Over the first five years of the proposed program, the assignment of the director and the staff support will slowly increase.

Because Religious Studies primarily uses courses already in existence in the curriculum, its immediate impact on the existing budget will be negligible. Moreover, because of the fund raising for Religious Studies, it is adding private money to the budget to support teaching in the subject. As the program grows, it will be necessary to slowly add staff support. Learning resources required are primarily library materials. Gaps in current collections will be plugged using grant money, and the library's buying profile will incorporate the needs of the Religious Studies program. Fund raising and solicitation of gifts of books will continue.

The proposed degree program can begin with the addition of one faculty member, the Redd Chair. Its continued expansion depends on the fund raising that is ongoing. According to the external consultants, it can operate with the courses now available.

Faculty

Because Religious Studies is an interdisciplinary major, it will use existing faculty and courses from many departments. Most of the courses it will use currently exist, and they are staffed with tenure track, Ph.D. faculty. See Appendix C.

To add important new areas to the curriculum, the program will fill two endowed senior chairs in 2006.

1. The Charles Redd Chair in Religious Studies – A senior scholar in Religious Studies who can teach Religious Studies methodology. This chair has been funded by the Charles W. Redd Foundation.
2. The Leonard J. Arrington Chair in Mormon History and Culture – a senior scholar who will give USU prominence in the field and make use of a superb research collections. This person will teach in the field of Mormon history and culture. Fund raising for this chair is ongoing, with forty-five donors to date.

As fund raising permits, three endowed assistant professorships will be created. The current plan is for the following, but, depending on the academic specialty of the Redd Chair, this list may change.

1. Assistant Professor of Islamic Studies. Because USU does not have faculty members whose specialization is Islamic religion and culture, this position will fill that need. Fund raising for it is ongoing.
2. Assistant Professor of Judaism and the Hebrew Bible. Because USU does not have a scholar who works directly in the Jewish scriptural tradition, someone who can teach in that field will be sought. Fund raising for the position is ongoing.
4. Assistant Professor of Asian religions. This person will be a specialist in a major religious tradition of Asia, either Buddhism or Hinduism, teaching courses that introduce students to those traditions. Fund raising is ongoing for this position.

All of these faculty members will hold joint appointments in Religious Studies and appropriate existing departments. For example, the Arrington Chair in Mormon History and Culture would be jointly appointed in Religious Studies and History.

Staff

In the beginning, the program will need a 50 percent time secretarial/clerical position to set up and maintain the records of the proposed program and to serve as a receptionist. This position will grow at the rate of 10 percent a year toward 100 percent over the first five years as enrollment increases.

Three or four adjunct instructors will be needed each year initially to supply special courses as need and opportunities dictate. For instance, a Tibetan Zen master might be invited to offer an introduction to Zen Buddhism, or an expert on the archaeology of Palestine might be invited to offer a class. These needs would vary from year to year.

Advising would be done by the program director until it becomes large enough to need a more formal advising structure.

Library and Information Resources

A survey of USU library resources undertaken at the direction of the Vice Provost for Libraries finds that the holdings are very strong in some areas, such as Christianity, and deficient in other areas, such as Islam, Buddhism and Hinduism. In order to meet the standards for holdings for a quality Religious Studies program, approximately \$36,000 worth of new acquisitions are needed each year. The Tanner Charitable Trust has endowed the Religious Studies program to cover this cost.

Holdings in Special Collections and Archives are very strong in Mormon subjects and remarkably good in early modern European religious history. A century of field work by USU faculty in the Islamic world has provided the University archive with a very broad collection that could be used to study religion and cultural change in the Maghreb and the arid Middle East.

Admission Requirements

Students will be admitted to the Religious Studies major and minor if they are in good standing with the University. Transfer students will be admitted if they have a 2.5 GPA.

Student Advisement

Advising would be done by the program director until it becomes large enough to need a more formal advising structure. It would follow the norms for advising at USU, with the director working with the advising staff in the College of Humanities, Arts and Social Sciences Advising Center.

External Review and Accreditation

External consultants were involved in creating the proposed program:

Prof. Jan Shipps, Dept. of Religious Studies, Indiana University Purdue University Indianapolis, emerita. A member of the external advancement committee, Prof. Shipps has been involved from the start. An experienced administrator and fund raiser who built the Religious Studies Department at IUPUI, she is a USU alumna and a leading expert on Mormon history and culture.

Prof. Peter Kaufman, Dept. of Religious Studies, University of North Carolina, Chapel Hill. A seasoned administrator, Prof. Kaufman was brought in to review our plan for the degree and to consult with our planning committee. He is an internationally known expert on Reformation history.

Dr. Carey Gifford, Director of Academic Relations, American Academy of Religion. Dr. Gifford provided information about demand for the degree, assessment, and other issues. The American Academy of Religion is the professional organization with which Religious Studies programs and faculty affiliate.

Prof. Robert Orsi, Charles Warren Prof. of American Religion at Harvard Divinity School and Chair of the Committee for the Study of Religion at Harvard. Formerly Chair of the Department of Religious Studies at Indiana University, Orsi has been consulted about how to build an interdisciplinary program in Religious Studies. The Harvard program is structured much like the proposed USU program.

There is no external accrediting body for Religious Studies. Therefore, no special accreditation will be sought.

Projected Enrollment

The ratio of projected FTE Religious Studies majors relative to FTE Religious Studies dedicated faculty does not include other faculty providing courses used by Religious Studies majors because they will not be paid from Religious Studies funds.

FTE	Students	Religious Studies Faculty	Ratio
2005-6	20	1	20:1
2006-7	25	2	12.5:1
2007-8	35	3	11.6:1
2008-9	50	4	12.5:1
2009-0	60	5	20:1

SECTION III Need

It is believed that religion is one of the most powerful social forces in human society, and there is a need to understand the major religious traditions and how religions work in social contexts if graduates are to be effective citizens. The USU Religious Studies program will provide a neutral place in which to discuss and research religion, provide cultural literacy about religion, and prepare students for careers in fields that work with and for religious groups and organizations.

Religious Studies will focus on issues that involve values, ethics, power and morality, and their institutional and individual expression in all cultures. Religious Studies graduates will be trained to grapple with the problems of colliding belief systems, and are aware of ways in which conflict and good intentions can serve the interests of powerful institutions. In particular, Religious Studies teaches the critical evaluation of competing claims and methods of resolving these.

Teaching about religion, not proselytizing for any religion, not denigrating any religion, Religious Studies asks a set of critically significant questions, some of which are:

1. How do religious ideals create behavioral logic among believers?
2. How do value systems affect political structures and choices?
3. How does a new religion make its way into the world, bringing with it new understandings of truth and a new understanding of reality?
4. What happens as an innovative religious movement either turns into or fails to develop into a new religious tradition?
5. What part of a tradition's literature becomes sanctified as scripture, and by what process does this happen?
6. How critical to the preservation of a faith tradition are its founders, early leaders, and those who first believe?
7. To what extent do new religions flourish because of the particular time and place in which they are introduced to the world?
8. How do traditions escape the culture in which their formation occurred in order to become world religions?
9. When and how do economic, social or scientific changes alter religions, and how do traditional religions shape and adapt to the alterations?

Students will learn appropriate ways to reach reasoned conclusions, based upon research, to these sorts of questions. These questions are important in every sphere of life and in every culture, and it is important that students have the opportunity to study them. But Utah has another reason for needing such a program.

Religion figured in the settlement of several areas in the United States--the Presbyterians and Congregationalists in Massachusetts Bay, the Baptists in Rhode Island, and the Quakers in Pennsylvania come to mind--but Utah is the only state in the nation whose settlement and subsequent development resulted from the actions of the members of a single religious group. Even though there were large numbers of pioneer Utahns who were not Latter-day Saints and even though the proportion of people who have no connection to the Church of Jesus Christ of Latter-day Saints increases each year, Utah started out as the "Mormon state." No one can live in Utah without recognizing this unique heritage, or noting that much of political life still centers on questions of religious identity. It is essential that people in Utah are

taught to ask appropriate questions about religion, to understand how religion shapes their lives, and use that understanding to maintain civil discourse in the state.

Labor Market Demand

Like all degrees in the liberal arts, Religious Studies provides broad preparation for understanding and functioning effectively in the complex modern world. There is no more vexing problem in modern society than religious conflict and the ways in which world views collide. This degree models approaches to understanding value systems and their impact on individual and group behavior. It also prepares students to understand the nuances of cultural communication and failure to communicate. It is hard to imagine an area of human endeavor in which an understanding of the power religious value systems is not important.

As for market demand beyond the broad, enriching value of the curriculum, students with degrees in Religious Studies work in a variety of fields. A degree in Religious Studies is a stepping stone to ordination in many religious groups, preparing students for graduate in theology and careers as clergy. It is a road to employment in charitable organizations that perform social and mission work, whether or not affiliated with a particular religious group. It is often used as an avenue into the world of human resources work in business and in religious organizations. The religious education, broadcasting, and publishing industries employ religious studies majors in many contexts.

A recent survey by the Duke University Department of Religious Studies shows that many diverse careers have been built on a religion major. This underscores the fact that a religion major is valuable in its own right but can also function as excellent preparation for diverse professions and careers.

- * 35% are professionals of various kinds -- city managers, bankers, engineers, journalists, etc.
- * 19% are in a variety of ministerial professions -- clergy, directors of religious education, etc.
- * 14% are educators -- teachers, college professors
- * 8% are in legal professions -- attorneys, judges
- * 18% are medical professionals -- doctors, dentists, or other health professionals
- * 6% are in other fields

Importantly, students with bachelors and masters in Religious Studies are sought to teach religion in religious schools. For instance, Mr. Dan John, Director of Religious Education for the Catholic Diocese of Utah, indicates that Religious Studies would be "a great aid to our search for qualified instructors." The Church Education System of the LDS Church has a similar enthusiasm for Religious Studies as a place where Seminary and Institute staff may acquire a broad familiarity with world religions.

Col. Lynn Hunt, commandant of the chaplains in the Utah National Guard, indicates that there would be a steady demand for Religious Studies courses and graduates in the military chaplaincy. Chaplains, and Chaplains Assistants, could be trained at USU. Moreover, he envisions that activated National Guard and Reserve officers being sent to the Middle East and elsewhere would be sent to USU for courses that prepare them to deal sensitively with the religious values of the regions to which they are assigned.

Many people who earn degrees in Religious Studies continue with their schooling. Some go to law school, some to seminaries for ordination, and some earn their doctorates and work in universities and colleges.

As with all liberal arts degrees, the connection between employment and a degree in Religious Studies is not always a direct one. Instead, the knowledge and the skills in research, writing and argumentation

inculcated by the degree make its possessors marketable in many places. It is an education for citizenship and leadership as much as an education for a first job.

Student Demand

Student interest has been very high. Since news of USU's intent to create the proposed program was made public, there have been expressions of interest from all over Utah and from across the US. Because the planning process has involved so many people, students have been lining up before they could be enrolled. Many are traditional undergraduates, but there have been requests from students at Extension sites, who hope the program could be delivered through Distance Education, and from senior citizens centers and the public at large. Many of those who have expressed an interest are already employed in fields in which a credential in Religious Studies would improve their career prospects, such as religious education.

In the national context, the demand for degrees in Religious Studies has been rising rapidly. The American Academy of Religion's census of Religious Studies Programs reports that during the four-year period (1996-97 to 1999-2000), enrollment in religion courses increased by over 15 percent, while the number of religion majors increased, during the same time, by 25 percent. In absolute numbers, religion courses had 685,000 students enrolled in 1999-2000 and 593,000 enrolled in 1996-97.

<http://www.aarweb.org/departments/census/undergraduate/census.pdf>

Given the level of interest, USU officials are confident that the program will quickly attract a significant number of majors. If proper recruitment is undertaken, 10-20 students are expected in the first year.

Similar Programs in the Region

The only Religious Studies degree programs offered in the Intermountain Region are at Colorado State University and the University of Colorado at Boulder. Because of the endowed chairs, the USU Religious Studies program will have a tighter curriculum than that at CSU.

The following western institutions offer degrees in Religious Studies

1. Colorado State University, BA
2. University of Colorado, Boulder BA/MA
3. University of Nebraska, Lincoln BA/MA
4. University of New Mexico, BA/MA
5. University of Washington, BA/MA
6. Arizona State University, BA/MA
7. University of Arizona, BA/MA/PHD
8. University of California, Davis, BA
9. University of California, Los Angeles, BA/MA/PHD
10. Oregon State University, MA only

Collaboration with and Impact on Other USHE Institutions

No USHE institution offers baccalaureate degrees in Religious Studies. A Religious Studies minor has been approved at UVSC, but it does not offer a major.

Benefits to USU and the USHE For the first time, the state of Utah and Utah State University will have a curriculum that explicitly addresses the role of religion in culture. Given the history of Utah and the world situation, it is very important to have people who are trained to understand religion and culture. While some

graduates will be enabled to work in related fields, other students will benefit from the dialogue on religion and culture promoted by the major.

Consistency with Institutional Mission

Religious Studies is in keeping with USU's mission and goals as one of Utah's two "research intensive" institutions of higher education. Religious Studies will provide high quality undergraduate education that prepares students with a broad liberal education while giving them an education leading to employment in religious education, community service, and related fields.

Thanks to its endowed chairs, the USU Religious Studies program is likely to provide a nationally and internationally acclaimed program of basic and applied research in the fields of religion and culture, helping society meet its scientific, technological, environmental, economical, and social challenges.

SECTION IV Program and Student Assessment

Assessment Plan for the Religious Studies Program

Outcomes of the Program

Graduates of the Religious Studies Program will demonstrate the ability to:

1. Understand the influence of religion on culture and culture on religion.
2. Analyze the influence of religious value systems on individuals.
3. Apply appropriate methods of research and argumentation to questions concerning religion and culture.
4. To communicate their findings in clear, well-reasoned writing.
5. Demonstrate a cultural literacy concerning the major religions of the world.

Assessment Methods

The proposed program will expect faculty teaching courses used in its degree programs to prepare syllabi that clearly tie their course work to the goals of the program. It will be the job of the program's director and steering committee to examine syllabi proposed for inclusion.

Students entering the program, upon declaring their majors, will be asked to complete a survey providing basic demographic information about their backgrounds and goals, as well as a self-assessment of their skills in critical thinking, writing, languages, in addition to stating what they expect to gain from their studies of religion. These surveys will provide a base-line for assessing student performance and satisfaction.

Religious Studies will develop its own survey instrument to be used at the beginning of each class in its roster that will ask students to assess their knowledge and critical skills in relation to the subject of the course and the Religious Studies program. The same instrument will be used at the end of the course, inviting students to analyze the degree to which the course carried out the program's goals. These surveys will be used in conjunction with the University's assessment instruments. This is especially important because the director of Religious Studies will not have direct access to course evaluations. Those

evaluations go to the department heads of the instructors' home departments. The director of Religious Studies and the steering committee will use these evaluations to address both the value of courses for the program and their impact on student learning.

The director of Religious Studies will be responsible to organize peer reviews of teaching in the program.

Because all students taking a degree in Religious Studies must complete the Religious Studies capstone seminar, the seminar will be used as an assessment venue. The research papers written by students in the seminar will invite students to demonstrate their mastery of the program's outcomes.

When majors in Religious Studies apply for graduation, they will be asked to complete a written assessment of the program, reflecting on how its goals have been met. This exit survey will be matched with exit interviews with a statistically significant number of graduates.

The exit survey will be used to gather data that will inform further educational expectations of graduates. This information will be matched with the information collected in USU's annual survey of the previous year's graduating class.

The program director will hold an annual assessment meeting with the entire faculty who teach in the proposed program. The director will present the findings of the surveys and exit interviews and invite the faculty to reflect on what changes and innovation could be used to improve the quality of the proposed program. It will be the job of the director to engineer those changes in the curriculum, ensuring continuous quality improvement.

SECTION V

Finance

SEE ATTACHED BUDGET SHEET FOR THE 5 YEAR BUDGET PROJECTION

Funding Sources

The funding for Religious Studies will come primarily from external gifts. There will be some internal restructuring of work loads and some use of tuition funds which will be negligible. There will be no reallocation.

Appendix A

Program Curriculum.

The following courses are in the plans for the degree. The only new courses that must be created are the three core Religious Studies courses, RELS 1010, 2010, and 4990. More courses will be added as funds are raised to fill the positions in Jewish Studies, Islamic Studies, and Asian religions. Moreover, once the degree is in place, departments will provide courses more explicitly tied to Religious Studies. The departments of Art and English already have such courses going through the approval process.

RELS1010 Religion and Culture 3

Explores the ways in which religions shape cultures and cultures shape religions. It will cover the major modern religions. This will be a general education course.

RELS 2010 Introduction to Religious Studies Methodology 3

A pre-major course, this class helps students to understand the discipline of religious studies. It explores what questions religious studies asks and the methods used to answer those questions.

RELS 4990 Religious Studies Capstone 3

Students in this course write a substantial research paper dealing with a Religious Studies topic, demonstrating their command of the research methods, documentation and style of professional communication used in the discipline.

All Program Courses

1. General Education Core Courses

2. Foundation Courses

RELS 1010, Religion and Culture 3

RELS 2010, Introduction to Religious Studies Methodology, 3

3. Elective Courses

SECTION II: UPPER-DIVISION COURSES, 27 credits

Complete *at least* 6 credits of course work in each of the three following divisions. The TOTAL course work in this section must be at least 27 credits.

CULTURAL INQUIRY

Courses in this section use the methods of the arts and humanities to explore religious expression and the ways in which religion and behavior interact over time.

Select at least TWO of the following:

Engl 3070 (DHA). Perspectives in Folklore. In-depth study of folklore for nonmajors. Topics vary according to faculty expertise. Also taught as Hist 3070. (3 cr) (F)

Engl 3700 (CI). Regional Folklore. Study of folklore and folklife as a regionalizing process. Regions examined through their folk culture include Brittany in Northwest France, the pine Barrens of New Jersey, and the Mormon cultural region of the Intermountain West. Also taught as Hist 3700. (3 cr) (F)

Hist 3110 (DHA, CI). Ancient Near East. Survey of history and civilization of ancient Mesopotamia, Egypt, and Israel, from prehistory to 500 B.C. Writing intensive. Prerequisite: Engl 2010 or equivalent. Also taught as Art 3110. (3 cr)

Hist 3150 (DHA, CI). Roman History. History of Rome from Neolithic era to "fall" of the Western Empire. Special emphasis on politics, art, literature, and civilization. Writing intensive. Prerequisite: Engl 2010. (3 cr)

Hist 3220 (DHA, CI). Medieval European Civilization, 500-1500. Provides students with overview of major themes in medieval European history from 500 to 1500 A.D. Also introduces major historiographical problems related to this period. Writing intensive and document based. Prerequisite: Engl 2010 or equivalent. (3 cr)

Hist 3230. Early Modern Europe. Explores major themes of early modern European history, such as secularization, the rise of the nation state, the Reformation, and the birth of capitalism. Introduces major historiographical issues of the period. Reading and writing intensive. Prerequisite: Engl 2010 or equivalent. (3 cr)

Hist 3250. Renaissance Europe 1300 to 1520. Emphasizing writing and primary sources, covers significant changes in Europe in government, society, and intellectual life caused by the Black Death, the humanist revolution in arts and literature, and the centralizing efforts of popes and monarchs. (3 cr)

Hist 3410. The Modern Middle East. Examines history of the Middle East (Arabian peninsula, Fertile Crescent, Egypt, Iran, and Turkey), with special emphasis on social and political currents which have shaped the area's history. (3 cr)

Hist 3460. Comparative Asian History. Surveys history of Asian continent, analyzing common patterns in the cultures of West, South, Southeast, and East Asia. (3 cr)

HIST 3850 DHA History of Utah (3) Prehistory to the present. Examines environment and peoples of Utah, emphasizing use of primary documents to view and interpret Utah's past. Reading and writing intensive. Requires use of USU Special Collections and Archives. Prerequisite: ENGL 2010. (Sp)

Hist 4210. Celtic Europe. History of Celtic peoples in British Isles, Scandinavia, and continental Europe, from Neolithic times to the Norman Conquest in 1066. Computer intensive. (3 cr) (F,Sp)

Hist 4230 (DHA, CI). The History of Christianity in the West. Introduces students to history of Christian spirituality, asking how Christianity has been lived and how it has shaped lives over two thousand years. Uses original sources to introduce both the history and the historiographical problems surrounding the Christian religion. Writing intensive. (3 cr)

Hist 4250. The Reformation in Britain: 1450-1688. Focuses on major research questions in the field of early modern studies. Explores causes and consequences of English Reformation and British Civil War. Writing and research intensive. (3 cr)

HIST 4790 American Religious History (3)

Varieties of American religious experience from settlement to the present.

SCIENTIFIC INQUIRY

Courses in this section use the methods of the social sciences to explore religious values and behavior on an individual and a societal level.

Select at least TWO of the following:

Anth 3160 (DSS). Anthropology of Religion. Cross-cultural description and theoretical analysis of religion and its functional relationships to human psychology, society, and the natural environment. (3 cr) (F)

Anth 31702 (DSS, CI). Symbol Systems and the Origins of Writing and Literacy.

Discusses four broad themes: (1) humans as symbol-makers; (2) the development of writing systems; (3) the decipherment of ancient scripts; and (4) social construction of literacy. Specific topics include: cave art and myth, decipherment of Egyptian and Mayan hieroglyphics, and the place of literacy in society. Prerequisites: Any one of USU 1320, Anth 1030, Anth 3350, Hist 1040, Hist 3110, or permission of instructor. (3 cr) (F)

Anth 4110 (DSS) (d6110). Southwest Indian Cultures, Past and Present. Reviews past and present Indian cultures of greater southwest region. Examines the prehistoric Anasazi, the Pueblos, the canyon and desert peoples, the Utes, and the Navajos. Interprets these cultures in ecological, historic, and political contexts. (3 cr) (F)

Anth 41302 (DSS). Medical Anthropology: Matter, Culture, Spirit, and Health.

Examines the bio-ecological (matter) and socio-cultural aspects of disease/illness in human populations and examines "spiritual" dimensions of health in cross-cultural context. Includes methods component for anthropology majors and serves as a Liberal Arts and Sciences cluster capstone course. (3 cr) (Sp)

Phil 3750. Religion and Science in the Modern World. Study of problems addressing the relation of religion to science in the modern world (e.g., evolution, Big Bang, origin of life). (3 cr) (Sp)

Psy 3500 (DSS). Scientific Thinking and Methods in Psychology. Social science research is commonly reported by the media, and by political and governmental interests. Students learn how to legitimately interpret such research through a study of accepted research methods and analysis procedures, and through critical study of the common interpretive mistakes made by media writers. Prerequisites: Psy 1010 and 2800. (3 cr) (F,Sp)

Psy 3510 (DSS). Social Psychology. Study of the individual in society; problems, theories, and methods of social psychology; will relate reading assignments to current social issues. Prerequisite: Psy 1010. (3 cr) (F,Su)

Psy 4420 (DSS). Cognitive Psychology. In-depth study of basic concepts, methods, and theories involved in perception, memory, and thinking. Lab required. Prerequisite: Psy 1010. (3 cr) (Sp)

Psy 4430. Cognitive Psychology Laboratory. Required laboratory, designed to accompany Psy 4420. Focuses on conducting cognitive experiments via computer simulations and sampling data collection. Designed to increase skills in designing data collection and interpreting experimental data. (1 cr) (Sp)

Soc 3500. Social Psychology. Explores interaction between the social system and the individual. Examines human behavior in terms of positions people occupy in the social structure. (3 cr) (F,Sp)

Soc 4330. Sociology of Religion. Discussion sociologists to understand social dimensions influences and is influenced by other societal economy, and the class system. (3 cr) (F)

DOCTRINAL INQUIRY

Courses in this section use the methods of philosophy and theology, exploring systems of belief and major theological models.

Select at least TWO of the following:

Phil 3100 (CI). Ancient Philosophy. Development of philosophical thought in the Ancient Greek world. Readings from the pre-Socratics, Plato, Aristotle, the Stoics, and Epicureans. (3 cr) (F)

Phil 3110. Medieval Philosophy. Neo-Platonism with stress on Plotinus, St. Augustine, and early Christian philosophy; early medieval thought; St. Thomas Aquinas and the rise of scholasticism; and philosophical thought in the Renaissance. (3 cr) (Sp)

Phil 3120 (CI). Early Modern Philosophy. Philosophers and philosophical disputes in Western Europe from 1400-1750. Figures and topics may include: Bacon,

Hobbes, Descartes, Locke, Hume, nominalism, empiricism, rationalism, religion, politics, and morals. (3 cr) (F)

Phil 3700. Philosophy of Religion. Problems in defining "religion" and the existence of God; the problem of evil; the immortality of the soul; religious experience; faith; alternatives to theism; religious language. (3 cr) (F)

Phil 3710. Philosophies of East Asia. Study of three Asian philosophies: Confucianism, Taoism, and Buddhism. Focus on appreciating the merits of each system of thought. Emphasis on class discussion and participation. (3 cr) (F)

Phil 3720. Philosophical Theology After Kant. Explores attempts to reconstruct the reasonable basis of religion in the two centuries after the Enlightenment. (3 cr) (F)

Phil 3730 (CI). Philosophy of the New Testament. Historical and intellectual context of the development of the New Testament. Character, ideas, and historical setting of the various documents. (3 cr) (Sp)

Phil 4300 (DHA). Epistemology. Study of foundations of knowledge and belief systems, and related topics in epistemology, including perception, certainty, and skepticism. (3 cr) (F)

4. Capstone

RELS 4990 Religious Studies Capstone Course.

Students in this course write a substantial research paper dealing with a Religious Studies topic, demonstrating their command of the research methods, documentation and style of professional communication used in the discipline. (3 cr)

Total Number of Credits: 36

4. Degree Options

Students in the program may work towards either:

-a *Bachelor of Arts* degree, focusing their work on Religious Studies in cultural questions, with sufficient course work in a foreign language. (Students should consider Latin, Greek, Hebrew, Chinese, or Arabic languages offered by U.S.U.) -- *OR* --

-a *Bachelor of Science* degree, focusing their work on Religious Studies in quantitative or clinical questions.
(Students should consider classes such as SOC 3110 [Methods of Social Research], SOC 3120 [Social Statistics].)

Appendix B

Program Schedule

	YEAR 1	YEAR 2	YEAR 3	YEAR 4
FALL	RELS 1010 3	A course from Cultural Inquiry block 3	A course from Science Inquiry block 3; A course from doctrinal inquiry 3	elective course 3; elective course 3
SPRING	RELS 2010 3	A course from Doctrinal Inquiry block 3	A course from Science Inquiry block 3; A course from Cultural Inquiry block 3	RELS 4990 3 Capstone

Appendix C

Faculty

Because Religious Studies is an interdisciplinary major, it will use existing faculty and courses from many departments. Most of these courses currently exist, and they are staffed with tenure track faculty members who have doctorates. This use of faculty from many disciplines is normal in Religious Studies programs across the nation. To quote Robert Orsi, the Chair of the Committee for the Study of Religion at Harvard, "The Study of Religion . . . draws its faculty from across the university. We offer courses that explore men and women's engagement with the world in the idioms of religious traditions, in the present and in the past, and in many different religious contexts . . . and in all the media of religious practice and imagination (scriptures, theologies, rituals, practice, ethics, and so on). Some of us work primarily as historians, others as scholars of texts, others as anthropologists, although the boundaries among these methodologies are never firm and part of what's exciting about the discipline are the conversations that take place across such disciplinary lines."

BRUNSON, MARK WILLIAM (1992) Assoc. Prof., Environment and Society; Adjunct Assoc. Prof., Forest, Range, and Wildlife Sciences. BA 1974 State University of New York (Binghamton), MS 1989, PhD 1991 Oregon State University.
Contributing expertise: Spirituality and Environmental thought
Courses taught:
ENVS 3300 Environment and Society

CONTE, CHRISTOPHER A. (1995) Assoc. Prof., History. BA 1981 Allegheny College, MA 1986, MA 1987 Ohio University, PhD 1994 Michigan State University.
Contributing expertise: Non-monotheistic African Religions
Courses taught:
Hist 4910 African Religions

COOPER, CHRISTINE. (2004) Assist. Prof., English, English Honors BA 1992 University of Massachusetts/Amherst, M.F.A. Creative Writing 1994, Bowling Green State University, M.A. Medieval Studies (1996) University of Connecticut, Ph.D. Medieval Studies (2004) University of Connecticut.
Contributing expertise: Medieval mysticism and hagiography
Courses taught:
Eng 4340 ST: Hagiography
Eng 4350 ST: Mystical Poetry

CRAPO, RICHLEY H. (1970) Prof., Sociology, Social Work and Anthropology, Psychology. BA 1967 California State University (Fullerton), MA 1968, PhD 1970 University of Utah.
Contributing expertise: Anthropology of Religion, Anthropology of Mormonism
Anth 3160 Anthropology of Religion

DAMEN, MARK L. (1988) Assoc. Prof., History, Theatre Arts. AB 1978 University of Florida, MA 1980, PhD 1985 University of Texas (Austin).

Contributing expertise: Ancient Near Eastern cultures; creation myths
Courses taught

Hist 3110 Ancient Near East
Clas 3210 Classical Mythology

DUDASH, SUSAN J. (2002) Asst. Prof., Languages, Philosophy, and Speech Communication.
BA 1990 Pennsylvania State University, MA 1994, PhD 2002 University of Pittsburgh.
Contributing expertise: Medieval French religion and culture

GLASS-COFFIN, BONNIE (1993) Assoc. Prof. and Anthropology Program
Director, Sociology, Social Work and Anthropology. BA 1980 Whitman College,
MA 1985, PhD 1992 University of California (Los Angeles).
Contributing expertise: Anthropology of religion, shamanism, spirituality and healing
Courses taught:
Anth 4130 Medical Anthropology: Matter, Culture, Spirit and Health

GLATFELTER, R. EDWARD (1970) Assoc. Dean, Humanities, Arts and Social
Sciences; Assoc. Prof., History; Adjunct Assoc. Prof., Languages, Philosophy, and
Speech Communication; Co-director, Center for International Studies; Co-director,
Asian Studies Program. BA 1963 Whitman College, MA 1968, PhD 1975 Indiana
University.
Contributing expertise: Buddhism, Taoism, Russian Orthodoxy
Courses Taught:
Hist 3460 Comparative Asian History

GORDON, SARAH (2002) Asst. Prof., Languages, Philosophy, and Speech Communication.
BA 1994 University of California (Berkeley), MPhil 1996 Oxford University
(England), PhD 2002 Washington University.
Contributing expertise: Medieval French literature

HUENEMANN, CHARLES D. (1994) Dept. Head and Assoc. Prof., Languages,
Philosophy, and Speech Communication. BA 1987, MA 1989 University of Wisconsin
(Milwaukee), PhD 1994 University of Illinois (Chicago).
Contributing expertise: Modern Protestant theology
Courses taught:
Phil 3120 Early Modern Philosophy
Phil 3150 Kant & Successor
Phil 3720 Philosophical Theology after Kant

JENSEN, PHEBE (1995) Assoc. Prof., English. BA 1981 Middlebury College, MA
1986 Bread Loaf School of English, Middlebury College, PhD 1995 University of
North Carolina (Chapel Hill).
Contributing Expertise: English Catholic literature; Shakespeare and Milton
Courses taught"
Eng 5300 Literature and Gender ST: Early Modern Religious

JOHNSON, CHARLES W. (1972) Prof., Languages, Philosophy, and Speech Communication.

BA 1967 DePaul University, MA 1968, PhD 1971 Michigan State University.

Contributing expertise: Metaphysics, epistemology

Courses taught:

Phil 4300 Epistemology

Phil 4400 Metaphysics

JONES, NORMAN L. (1978) Dept. Head and Prof., History. BA 1972 Idaho State University, MA 1974 University of Colorado, PhD 1978 Cambridge University (England).

Contributing expertise: History of Christianity; Reformation culture

Courses taught:

Hist 3220 (DHA, CI). Medieval European Civilization

Hist 4230 Christianity

Hist 4250 Reformation Britain

LEHMAN, STEVE (2001) Asst. Prof., Psychology. BA 1989 University of Nebraska (Lincoln), MA 1994 Denver Seminary (Denver, Colorado), PhD 2000 University of Nebraska (Lincoln).

Contributing expertise: psychology of religion; cognitive psychology

Courses taught:

Psych 4320 Cognitive psychology

MADSEN, GARY E. (1971) Prof., Sociology, Social Work and Anthropology. BS 1963, MS 1968, PhD 1972 University of Utah..

Contributing expertise: Sociology of Religion

Courses taught:

Soc 4330 Sociology of Religion

McINERNEY, DANIEL J. (1986) Prof., History. BA 1972 Manhattan College, MA 1974, PhD 1984 Purdue University.

Contributing expertise: History of American religious cultures; Republicanism; memory

Courses taught:

Hist 4790 American Religious History

MENTZEL, PETER (1995) Assoc. Prof., History. BA 1985 University of Connecticut, MA 1988, PhD 1994 University of Washington.

Contributing expertise: Islam; Ottoman Empire

Courses taught:

Hist 1060 Islamic Civilization

Hist 3410 Modern Middle East

ROBSON, KENT ELMER (1969) Prof., Languages, Philosophy, and Speech Communication. BA 1962 University of Utah, PhD 1974 Stanford University.

Contributing expertise: New Testament; Phil of religion

Courses taught:

Phil 3100 Ancient Philosophy

Phil 3110 Medieval Philosophy

Phil 3700 Philosophy of Religion
Phil 3730 Philosophy of the New Testament

ROWE, VICTORIA (2000) Director, Nora Eccles Harrison Museum of Art. BFA 1978, MFA 1991 Utah State University.
Contributing expertise: Spirituality and contemporary art

SANDS, ALEXA (2004) Asst. Prof. Art. BA 1991 Williams College, MA 1994 and PhD 1999 U.C. Berkeley, 1999.
Contributing expertise: Medieval Christian art; Islamic art
Courses taught
ART 3130 Byzantine Art
ART 3140 Medieval Art
ART 3720 Islamic Visual Cultures
ART 4780 Sacred Art: Art of the World's Major Religions

SHAPIRO, SUSAN O. (2001) Asst. Prof., History. BA 1974 University of Rochester, MA 1982 Brown University, PhD 1992 University of Texas (Austin).
Contributing expertise: Greek and Roman Culture
Hist 4910 ST: Religions of the Ancient Mediterranean

SHERLOCK, RICHARD (1985) Prof., Languages, Philosophy, and Speech Communication. BA 1970 University of Utah, MTS 1972 Harvard Divinity School, PhD 1978 Harvard University.
Contributing expertise: Philosophy of Religion; Religion and Science; ethics
Courses taught:
Phil 3500 Medical Ethics
Phil 3700 Philosophy of Religion
Phil 3710 Religion and Science in the Modern World

SIPORIN, STEPHEN C. (1986) Assoc. Prof., History and English. BA 1969 Stanford University, MA 1974 University of Oregon, PhD 1982 Indiana University.
Contributing expertise: Jewish Folklore, Mormon folklore
Courses taught:
Eng. 3700 Regional Folklore

SOWDER, MICHAEL (2003) Asst. Prof., English. BA 1978 University of Alabama (Birmingham), JD 1984 University of Washington, MA 1995 University of Michigan, MFA 1997 Georgia State University, PhD 1999 University of Michigan.
Contributing expertise: Buddhism; spiritual autobiography

STEINHOFF, GORDON (1988) Assoc. Prof. Languages and Philosophy. BS 1976, BA 1977 Utah State University, MSC 1980 University of British Columbia, MA 1985, PhD 1987 Indiana University.
Contributing expertise: Asian philosophy
Courses taught:
Phil 3710 Philosophies of East Asia (Buddhism, Taoism, Confucianism)

STRAQUADINE, GARY S. (1988) BS 1979, MA 1985 New Mexico State University, PhD 1987 Ohio State University.

Contributing expertise: Christian monasticism and environmental stewardship

THOMAS, JEANNIE B. (1998) Assoc. Prof., English. BS 1985, MS 1987 Utah State University, PhD 1992 University of Oregon.

Contributing expertise: Folkloric expression of religion

Courses taught:

Eng/Hist 3700 Regional Folklore

APPENDIX D: PROJECTED BUDGET FOR RELIGIOUS STUDIES 2006-11

2006-2007	Expense	Endowed	Sources E&G	O&M	Purpose	Comment
Redd Chair	139000	75000	60000			\$1.5 million currently endowed
Secretary/Adviser	8500		8500		50% Staff II position	From existing staff
Payroll	9000		9000		adjunct faculty	Teaching 2 sections @ \$4500
Equipment	5000			5000	Redd Office	VP for Research start up
Travel	2500		2500		Redd Chair	
Office	750		750			inc. telephone rental
Speakers Fund	12500	12500				Endowed by Arrington Foundation
Library	35000	35000				Endowed by Tanner Charitable Trust
2007-2008	Expense	Endowed	Sources E&G	O&M	Purpose	Comment
Redd Chair	139000	75000	60000			
Arrington Chair	125000	75000	50000			\$1.5 million target Hiring will not proceed until endowment sufficient
Secretary/adviser	8500		8500		50% existing Staff II	
Payroll	9000		9000		adjunct faculty	Teaching 2 sections @4500
Equipment	5000			5000	Arrington office	VP for Research start up
Travel	5000			5000	Redd & Arrington Chairs	
Office	1400			1400		inc. telephone rental
Speakers Fund	125000	12500				Endowed by Arrington Foundation
Library	35000	35000				Endowed by Tanner charitable Trust
2008-2009	Expense	Endowed	Sources E&G	O&M	Purpose	Comment
Redd Chair	139000	75000				
Arrington Chair	125000					
Secretary/adviser	12500		12500		.75 existing Staff II	
Payroll	13500		13500		adjunct faculty	Teaching 3 sections @\$4500
Travel	5000			5000		
Office	1400			1400		
Speakers Fund	12500	12500				
Library	13000	35000				Endowed by Tanner Charitable Trust
2009-2010	Expense	Endowed	Sources E&G	O&M	Purpose	Comment
Redd Chair	139000	75000	60000			
Arrington Chair	125000	75000	50000			
Secretary/adviser	12500		12500		.75 existing Staff II	0.75 Staff II
Payroll	13500		13500		adjunct faculty	3 sections @\$4500
Equipment	2000			2000		Replace 06 computer
Travel	5000			5000		
Office	1400			1400		
Speakers Fund	12500	12500				Endowed by Arrington Foundation
Library	35000	35000				Endowed by Tanner Charitable Trust

2010-2011	Expense	Endowed	Sources E&G	O&M	Purpose	Comment
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Redd Chair	139000	75000	80000			
Arrington Chair	125000	75000	50000			
Secretary/adviser	12500		12500		.75 existing Staff II	0.75 Staff II
Payroll	13500		13500		adjunct faculty	3 sections @\$4500
Equipment				2000		Replace 06 computer
Travel	5000			5000		
Office	1400			2100		
Speakers Fund		12500				Endowed by Arrington Foundation
Library	35000	35000				Endowed by Tanner Charitable Trust

March 1, 2006

MEMORANDUM

TO: State Board of Regents

FROM: Richard E. Kendell

SUBJECT: Weber State University – Bachelor of Arts and Bachelor of Science Degrees in Philosophy – Action Item

Issue

Officials at Weber State University propose to offer Bachelor of Arts and Bachelor of Science Degrees in Philosophy beginning Fall, 2006. The institutional Board of Trustees approved the degree proposal in November, 2005.

Background

Philosophy has held a central position in the Western intellectual tradition since its inception. Virtually all areas of academic inquiry have origins in Philosophy. Philosophy is one of the core disciplines in the humanities, and it serves as a foundation for nearly all other disciplines. The study of Philosophy exposes students to thinkers, ideas, and problems that are central to both western and non-western intellectual traditions.

Students who study Philosophy come to see the relationship between and among traditions and thus gain an appreciation of how seemingly disparate fields are often closely related at a fundamental level. In a professional setting, philosophy students are well prepared to make connections between ideas that, on the surface, are not obviously related.

Also, Philosophy majors are consistently among the highest average scoring group on the LSAT (the law school admittance exam), the GMAT (the business management admittance exam), and the GRE (the general graduate school admittance exam). Consequently, pursuing a baccalaureate degree in Philosophy is an excellent way to prepare for law school, medical school, business school, and a variety of professional careers.

This program is a repackaging of existing courses.